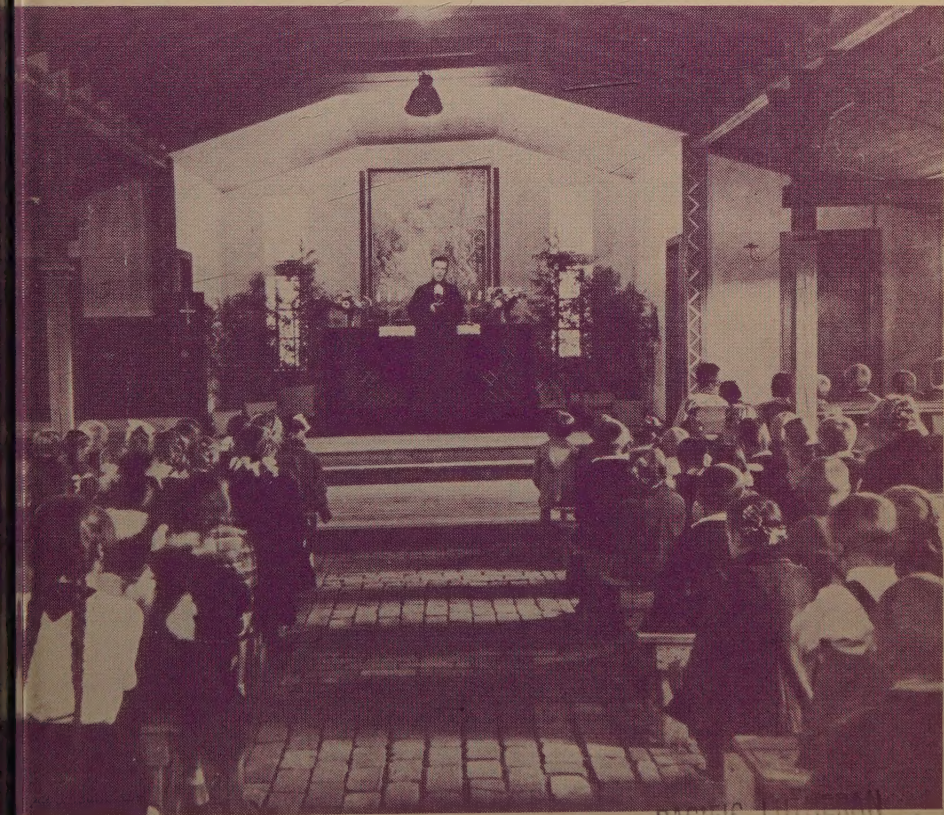


The Church School Teacher

Volume XVIII

APRIL 1949

Number 4



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MAGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

VOLUME XVIII No. 4

APRIL 1949

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From Your Directors

By L. H. WESTBERG

THERE is growing emphasis in parish education on *teacher training*. Responsible church school teachers long have recognized the need for a continued self-improvement program. Many have attended training institutes set up on congregation, community, or district level, where intersynodical standardized courses have been taught by competent instructors.

But the need expressed now is for practical *demonstration* courses. Teachers are asking for specific practical helps in (1) teaching *their* specific classes, and (2) preparing *their* specific lessons. That such needs are felt by others than Lutherans was indicated at the recent annual convention of the International Council of Religious Education, at Columbus, Feb. 6-12, where the recommendation was made that future training courses take these needs into account.

With this in mind the Augustana Board of Parish Education in cooperation with seven conferences will hold a series of *workshops* for teachers and church school officers during the summer of 1949. The *workshops* will run for three to five days, depending upon the local conference arrangements. The workshops are designed to fulfill these two aims: 1. To help the teacher prepare *his* lessons. 2. To help the teacher teach *his* class.

Staffed by the Board of Parish Education's field workers, augmented by conference leadership, the daily sessions will include Bible study, worship, demonstration of visual aids, planned recreation, supervised departmental lesson planning, lectures and discussions on child-learning processes, and departmental demonstration classes. These demonstration classes will

use children in actual teaching situations and will include proper orientation, preparation for the demonstrations, and helpful evaluation discussions. The supervised lesson planning sessions will concern themselves with actual lessons for the following fall, so that teachers will be dealing, not in theory, but in actual lessons which they will be teaching in their own church schools.

At present the *workshop* itinerary includes two locations in the Columbia Conference, two in the California Conference, and one each in Red River Valley, Minnesota, Kansas, Superior, and Nebraska. I hope the teachers in these conferences will make plans to attend. It is my conviction that when a teacher once gets the thrill of breaking through the surface of lesson preparation and teaching you can not stop or down him. He has *found* himself, and teaching has become a thrilling *adventure*.

That is what we hope these summer workshops will prove to be—*Adventures in Good Teaching*.

In This Issue

The theme for this issue is *Family and Family Worship*. Most of the articles hew to the central theme. The need for closer re-

lations between church school and home is evident to the teacher. Perhaps this issue will encourage you and your school to start some project in this direction. The suggestions in the articles may help you. We hope so.

The cover is the third in the series on European Displaced Persons. It is our Easter cover. It shows displaced children worshipping in a *rubble* church, pieced together with the rubble of buildings bombed by our allied air force and shelled by our allied artillery. The children you see worshipping are the victims of war. Father and Mother gone, they long for the security of home and family. God forgive us for the inhumanity which makes us do this to little children in answer to our Lord's command: "Suffer the little children to come unto me."

But these children sing to the Lord of the Resurrection. And, we join them in their hallelujahs. Hosanna to Him in whom death is swallowed up in victory. May He be victorious in our lives!

* * *

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost
love,

And do what Thou would'st do.

E. HATCH (1835-1889)

From Your Directors

By R. A. VOGEELEY

THE SLOGAN or key phrase for the "Emphasis" promotion is: *God's Word—For Me, For Mine, For All*. The members of the District Parish Education Committees and the Board of Parish Education have approved it.

God's Word is the basis of all Christian teaching. It is the saving Word. It is the mighty Word. It is truth and life. God has entrusted it to us. We must teach it. We must teach it more thoroughly to more people.

The general highlights remain the same. The May Emphasis on "Family Worship" develops the idea of *God's Word: For Mine*. In September we hope that every school, teacher, congregation, and pastor will not merely talk about *God's Word: For Me*, but will make personal Bible study a reality. The Teacher Training Course in the fall could be on Bible study or a book of the Bible. Every congregation should have at least one Bible class for the adults. Many congregations will need one or more new adult Bible classes.

"Spread the Mighty Word" will

be the spearhead for concerted efforts in evangelism during the month of October. *God's Word: For All* will be the way of reminding all of us of the 300,000 question and the Sunday-school standard, "Constantly Growing." Of course family worship, Bible study, and personal Christian evangelism is not limited to any one month or any one year. They are constants in the work of Christian education and of Bible-based Christians.

The Board of Parish Education has authorized the preparation of a filmstrip with recordings on the subject of "Family Worship." This filmstrip will be produced by the Jam Handy Organization of Detroit, Michigan. Mr. Jamison Handy pioneered in visuals and filmstrips many years ago. During the war his organization produced more than two thousand training films for the armed forces. He continues to prepare audio-visuals for some of the best-known business concerns in this country.

This professional production will be ready for use in May. It

can be the center of a Father and Son, Mother and Daughter, or Family Night program. It can be used in various organizations of a church and in the Sunday school.

Perhaps some of you before reading this in April will have seen the filmstrip about which I am now writing in January. I am quite sure that before then you will have additional information.

One word about "Family Wor-

ship." A district president has said that churches planning to promote family worship in every home should plan as carefully as they would for a new building.

Will you make "Family Worship" and the strengthening of Christian family life in your congregation and throughout the American Lutheran Church one of your regular petitions for weeks to come?

Urges Religious Nurture of Youth

The person who sows a seed, then carefully nurtures the growing vine until it bears fruit, fails to see that the exact procedure is true of a human being. Failing to see, he turns a blind eye to the needs of children, when it is the duty of every good citizen to hearken to the needs of not alone his own sons and daughters, but to the needs of all children.

Had the forefathers of America been as careless in the rearing of their children, and in teaching them love of God, of country, of fellow man, and of all things beautiful, I shudder to think of what a sad condition our land might be in today. We are a strong nation, not for our physical wealth, but because we have inherited a wealth of right thinking from our ancestors.

If we are to continue strong we must bend our attention to passing on to the growing generations the same, humble belief in God and in right that has been passed down to us, but which so many of us are forgetting to nurture.

JIMMIE FIDLER,

Newspaper Columnist and Radio Commentator.



*As the Superintendent
sees it!*

by

HAROLD B.
SILENE

Church School and Family Altar

STATISTICS for the most part are dull and uninteresting. However, I have a point to make and am obliged to set down a few figures which I sincerely hope all Sunday-school superintendents and teachers will study.

There are 365 days in a year. Fifty-two of those days are Sundays which God has set aside for the rest of our bodies from physical work, and for the rest of our souls by meditation on things spiritual. In the breakdown of those days into hours, we find 8,760 hours in a year, of which 1,248 are Sunday hours.

A child starting out in public school spends approximately 215 days, or, at the rate of seven hours per day, 1,526 hours learning the knowledge pertaining to the ma-

terial things of life. This teaching is done by teachers who have spent years preparing themselves for the teaching profession.

Now let us see what happens on those fifty-two Sundays. The average Sunday school starts at 9:45 A.M., and is dismissed at 10:45 A.M. One little hour per Sunday; 52 hours per year! However, of that one hour the child spends a period of time seldom exceeding one-half hour in which he is learning the spiritual things of life. This teaching is usually done by persons, who for the most part have never been trained in the art of teaching. They do it out of love for Jesus, out of love for the tender young souls around them, and in obedience to the command of our Lord to teach. Stop here and

think: one-half hour per Sunday, twenty-six hours out of the available 8,760 in the year. And this, only if the child has a perfect attendance record.

A teen-ager goes bad, becomes a problem, a delinquent. Society and the parents scream, "What is the matter with our school system? What are they teaching?" The school system answers by explaining that the law forbids the teaching of religion, and anyway the school system is designed to prepare the children to get along in the secular world. Spiritual preparation is up to the churches, and people should be sending their children to Sunday school.

Dear friends, do you see the point I am trying to make? It is impossible for our Sunday schools to give a child the training in spiritual things so that the child will be kept in the faith through life. Not at the rate of twenty-six hours per year is it possible. The Sunday school must enlist the help of the parents and of the home. This can be done by encouraging and helping parents to institute the family altar in the home. Any church and Sunday school should be happy to supply the materials.

It is the belief of the writer that every Sunday-school superintend-

ent and teacher who reads these words can hearken back to the days of his youth, and recall how his father or mother read a passage from God's book, and out of the Scripture and out of the heart offered fervent prayer to God. Would you discount this influence in your life?

Our church has prepared for use in the home, devotional booklets which suggest a Scripture passage, a meditation, and a prayer for each day in the year. I do not believe the majority of parents attending church services or Sunday school use these devotional helps in the home. In fact, I wonder if they use any form of family worship between Sundays.

Again I say the Sunday school could be the guiding hand in the establishment of an altar in the home of each child in our church school. I am sure that if a project of this nature were started, and the children were enlisted to help, it would not be long before the good effects of the daily family worship would be reflected in the lives of our church members and through them in the life of the community. Let us capitalize on the winning way by which the child can lead the parents into consideration of spiritual things. Even

the most disinterested parent can not long resist the gentle persuasion of the child who brings the request that Jesus have His rightful place in the family circle.

The first Christian churches met in homes. Two thousand years before Paul met with Christians in their homes, Abraham built an altar wherever he pitched his tent. There he gathered his wife, family, and servants to worship God. The reading of the Word followed by family prayer each day at the family altar would bring Christ closer to our children and to our families. If we can encourage this closer relationship between God and man, peace and happiness would come sooner in our domestic and national life, and its influence would be felt the world over.

I truly believe that if the Sunday school would call to the attention of parents the promises made at the time of their child's baptism it would help to encourage the family altar. It is neither right nor fair for parents to leave the nurturing of their children to the Sunday school exclusively. Surely the Sunday school is ready and willing to assist. If the Sunday school will help the parents to establish a family altar the parents who receive this assistance need have no

fear that their children will lose Christ in the factory, the university, the social group, nor in the armed forces. They will be *lost* to God at Sunday school and around the family altar while little children.

Parents who feel the sense of personal unfitness for the holy ministry of gathering the family for worship need the help of the Sunday school. Our schools can organize a special class whose purpose it is to teach parents how to conduct a family worship period. What a blessing would come out of such a class. Because the family altar in the home means so much in the daily life of the family, and leaves such lasting impressions upon the children, it is very important that it be wisely built. That is where the Sunday school fits in. Help build family altars in the homes of the children you have accepted as your teaching responsibility. God waits for the opportunity to bless and hallow each home. He is doubly sure to do so wherever He finds a family gathered around His altar in the home erected to keep alive the flame of devotion to Him.

Think it over, Sunday-school workers!

Family Night at Our Church

By ELLA O. OSTEN

LET'S HAVE a Family Night this year during National Family Week," said one church-school teacher. To which the other replied, "I like the idea but what do you do?"

Many of us have no doubt felt the same way. So, let us plan together. Having decided on the night we discuss details. Shall we begin with a pot-luck supper or would a congregational dinner served by the Ladies' Aid, the Social Committee, or whatever group has charge of the cooking, serve your purpose best? You have no room for that many? All right, let us have a social hour following the program. When sending out invitations why not address them to the family, sending one invitation into each home? Use every means available for advertising the event, announcements in the church bulletin, at the meetings of the organizations, through the church school.

Why not have a reception committee to greet the families as they come in? Would you like to have them register? Then give each person a tag to wear on which is

written the family name. Thus: "The Austin Family." The pastor, the president of the congregation, and the chairman of the local committee on parish education might form the reception committee.

Now the program. You will want some fun, but there should be a serious thought. Decide which you want first for your particular group, then arrange the things you will do. Following is a suggested program. You may want to use all or part of it. There may be some ideas you have read or thought of which you would like to add because they are particularly suitable for your group. For the serious part we suggest here a presentation of the church as a "family of families."

Our Church: A Family of Families

SETTING: Arrange the stage or front of the room where your program is to be held to represent a living room. At the center back there should be a small table. Two people take their places, one at each side on the stage. They may be robed. The one at the right carries a Bible, the other is the

Interpreter. Each group taking part takes its place on the stage after the Bible Reader has read the particular selection for that group. They leave after the Interpreter has spoken.

BIBLE READER: Reads Genesis 2. 18-24 inclusive.

Young couple enters, may be dressed in wedding costumes, the man carrying a Bible. As they pause to face the audience he opens his Bible and reads Joshua 24. 24 —“The Lord our God will we serve, and his voice will we obey.”

INTERPRETER: The Christian home is the foundation of society and the unit which builds our church, a family of families.

BIBLE READER: Reads Deuteronomy 6. 6-9 inclusive.

Family group enters, is seated, and a short family devotion is conducted. (“At Jesus’ Feet” by Schramm or “Two Minutes With God” by Hoh and Hoh are two books of devotions very suitable for this. Or the devotion for the day from the magazine “The Christian Parent” would be good.)

INTERPRETER: The Christian home where God is worshiped daily provides the proper guidance for the growing family and assures the future of our church, a family of families.

BIBLE READER: Reads 2 Timothy 3. 14, 15.

Older woman enters and sits down, occupied with sewing or knitting. Husband enters with mail which he hands to his wife as he says: “Here’s the mail, Mother. I think there’s a letter from Emily. Better open that first to see how she is.”

MOTHER (opens letter, reads, then speaks), “Oh, Frank, listen to this! ‘And Mom, you will be glad to know that my roommate and I are now having our devotions together each evening. She is so happy about it and wants to write her folks about us. How glad I am that you and Dad always had family devotions with us. It certainly makes it easier for me to help someone like Edith. And there are so many here at the University who could be so much happier if they had the faith we Christians have. Thank you, Mom and Dad.’”

INTERPRETER: The Christian home-ties strengthen the faith, and influence the everyday life of young people away at school or work and help to keep them within the church family.

BIBLE READER: Reads Deuteronomy 4. 9.

Grandparents enter, are seated.

Grandfather smokes his pipe and reads from large Bible. Grandmother sits sewing or knitting. Soft music, two stanzas of "Abide with Me" are played or sung.

INTERPRETER: The Christian home brings peace, comfort, contentment, and the anticipation of the eternal home with Christ. These are the lasting values for those within the church family.

BIBLE READER: Reads Luke 10. 38-39; and John 11. 5.

INTERPRETER: In Jesus' time there was the home of Mary and Martha, two sisters and their brother, Lazarus. So today within our church family we find various kinds of families such as the brother and sister (Here a man and a woman walk slowly across the stage) or those who share their homes with others (two women walk across the stage) and there are those who live alone (one person comes across the stage). But each of these families has a part in our church family for God's Word says:

BIBLE READER: Reads Ephesians 2. 19-22 inclusive.

INTERPRETER (as each group is named, they reappear on the stage): These then are the units of our church family: the young couples just establishing their

homes; the homes with growing children; the homes where the children are grown; the homes where people are facing the evening of life; and homes that are shared. All these build the church. And as each takes his place within our congregation (characters all move off the stage and take their places among the congregation) so we all together, each one helping and encouraging the other, can build God's kingdom on earth among all men. For we are the church through whom God chooses to do His work. Let each one of us be found faithful in our task.

(Bible Reader and Interpreter place the small table toward center front of stage, place open Bible on table and place lighted candles on the table behind opened Bible. They leave stage and Pastor enters and takes his place before the table as pianist plays "Faith of Our Fathers" in which all join.)

Pastor may close presentation with prayer and benediction.

Now for the fun part of our program. Here you can make use of the talent within your group. Could the Luther Leaguers lead in some group singing? Are the men, the women, or both good at putting on a short skit? Is there a junior choir group to present

some special music? Or someone who could give a humorous reading? Make use of these talents but do be sure to have the various groups take part in the program.

Your women's society and the Luther League might arrange a display of good books. There should be religious books for children and

for parents, devotional books for all groups, and some good Christian fiction. Perhaps the Sunday church school and the Junior Mission Band can have a display of their handwork. Make this a night for the congregation by the congregation. That is the true family spirit. Everybody co-operates.

Get Dad to Do It, Too

Sarah, a nine-year-old junior, rushed in all out of breath one Sunday morning, unusually happy.

"Guess what," she said. "My mother is teaching in primary." She was so thrilled about it that as the pupils arrived she told each one. I felt that if it was that important to her, maybe the other students felt the same way, so I asked how many would enjoy having their mothers teach, when I needed to be gone.

All their hands went up, so during the past year we tried it. The mothers were very co-operative. I called them in advance and took them the material so they had time to prepare the lesson. It gave the children a real feeling of parental interest. As for the mothers, it acquainted them with the Sunday-school joys and problems, and also with the fact that faithful teachers are contributing a great deal toward the religious life of youth. They could see how important it was for the children to be present each Sunday, that it was important they be on time, that they have their books and Bibles, and that they get a little extra tutoring at home on some memory work.

Mrs. C. A. HOLSTEN,
Teacher, Junior Department,
Bethel Lutheran Sunday School, Omaha, Nebr.

The Heart of Parish Education: The Christian Home

By A. C. STRENG

COME, let us live for our children," said the renowned educator, Froebel, and invited the whole world to live his conviction. The home is the basic institution created by God for the Christian education and growth of its members. Where Christian parents do their duty, there the children may grow in grace and in the knowledge of God. Where the parents fail, all other agencies and institutions may be of only very limited value. Never in the history of civilization have so many families enjoyed an era of economic plenty in comparison with other peoples as have we in America during the last decade. And never before have so many of our children and families found themselves in a more serious predicament and danger.

By far the greater part of the average child's time is under the influence of the home. While there are variations, the typical month of the child of school age will divide itself somewhat as follows:

324 hours working, playing or eating.

224 hours sleeping.

120 hours in public school.

4 hours in church school.

Considering only this volume of time, no wonder that the influence exerted by the home and playmates of our children are of the greatest importance. No one acquainted with American history will deny that revolutionary changes have taken place in family living during the last seventy-five years. One important reason why the problems of family life have become so serious is the fact that multitudes caught in the whirl of other changes no longer recognize the fundamental purposes of the family.

While some of these purposes and goals may change, there is serious danger that suggestions given by secular books and organizations may be misleading and harmful. Thus writers on the functions of the home have usually distinguished between those which are

essential and those which are accidental. Most individuals will gladly admit that the one-time essential function of the home to "create economic goods" has in many homes become quite accidental. But when writers go on to point out that the same has taken place with the functions of teaching the basic ideals of democratic living and the fundamental facts and experiences of Christian faith and worship, then it becomes paramount for Christians to emphasize that these will either be taught and lived in the Christian home or they will hardly be taught properly, if at all. Dr. Angelo Patri made the statement some time ago: "The first, last, best and most influential teacher of religion is the family."

Some Functions and Values of the Christian Home

While a new age has brought about changes also in the home, the basic position of the home demands that Christians emphasize the well-known functions and, if possible, discover new functions.

1. The home provides a welcome haven for privacy, for rest, for personal understanding, where members of the family share joys and sorrows, where they do not only take you in, but where some

one is happier because you are happy and where the members are glad to speak a word of recognition even for limited accomplishments.

2. The marriage relationship is the legitimate means whereby the God-created impulse for love and affection may find worthy expression.

3. The family is the only effective agency for the perpetuation of the human race under the most favorable circumstances. To the husband and wife are given the vital sanction and full right to bring children into the world and to provide adequately for them.

4. The home is the most important training and educational agency for children and adults. It creates the sense of values in its members, and hands on ethical, moral, and religious concepts, the accumulated knowledge, and the cultural and aesthetic heritage to successive generations.

5. The Christian home is the most effective agency to exemplify to all the basic position which the family holds in creating worthy human relationships and to exalt the values of childhood, motherhood, and fatherhood. Thus the home provides the best and most effective training for Christian

family life in the generations to come.

6. It is an important function of the Christian family to make clear to the members the basic conceptions in the kingdom of God. We learn much about the Fatherhood of God by experiencing the sacrificing care and forgiving love and grace of an earthly father, and the Holy Spirit as our Intercessor and Comforter means much more after we have experienced the pleading for us and the comfort which only a Christian mother can give.

7. The Christian family safeguards mental and physical health and guides the children's personal and vocational development as a trained undertaking. Nothing has been found as valuable to produce and retain mental health, and nothing as valuable to restore it as the peaceful surroundings and satisfaction of home life.

8. The home is the basic laboratory for wholesome democratic living where all the members may enjoy the proper sharing in work, in planning, in conversation, in play, in responsibility, and in companionship. A united nations organization can become a reality only as we have united families based on understanding, consideration, patience and an honest pull-

ing together for the welfare of all.

9. The Christian home will convince its members that successful marriage is the result of partners who are capable and virtuous persons, eager to make a success of home life, and eager ever and again to give public and personal recognition to the supreme values contributed to the satisfying life by the devoted homemaker, and the tremendous need for this contribution today.

10. The home provides satisfaction and security to parents when their children have established their own homes. In an era of more and more older people, this basic value needs emphasis.

11. The Christian home is the last bit of heaven on earth. There is no more powerful influence exerted on character development than that exerted during the earliest years by the intimate personal relationships of the family. There are no more important teachers in the world for good or evil than are the parents. All of life is preparation, good or bad, for marriage. Unless parents, churches, and schools will co-operate and provide worthy, wholesome preparation, young people will have to rely on questionable sources, as they fre-

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The Monthly Conference of Teachers and Workers

By DOROTHY C. NELSON

Theme: Family and Family Worship.

Aim: To strengthen the relationship between church school and home.

Suggestions to Leader of the Meeting:

Read through THE CHURCH SCHOOL TEACHER, and choose those articles which you believe most suited for special consideration in your meeting. Assign them to teachers selected to present them. If your staff warrants it, break down teaching staff by departments following worship. Groups may come together again to close meeting.

Worship:

Hymn Suggestions: O Perfect Love.

O Blest the House, Whate'er Befall.

Love Divine, All Love Excelling.

Scripture: Luke 2. 41-52.

Prayer followed by Lord's Prayer.

Hymn: See hymns suggested above.

Departmental Discussion Groups.

1. Let each department spend the greater part of the meeting studying together selected lessons of the April-June quarter's work. Keep in mind in this study, the opportunities for closely connecting the lessons with the families. See March issue of THE CHURCH SCHOOL TEACHER for additional helps.

2. Use the remainder of the discussion time discussing ways and means to strengthen the relationship between church school and home. At this point have the appointed teachers review the selected articles in THE CHURCH SCHOOL TEACHER, and let these form the basis of discussion. Appoint someone in each department to summarize the discussion's conclusions at the closing session.

Closing Session:

1. Summaries of conclusions by representatives of each department.
2. General summary and comments by leader.
3. Hymn and benediction.

A Few Reflections on Family Worship

By LOIS K. DICKERT

THE LIFE of every family is marked with great hours of special significance. They are the hills which rise above the common plain of daily routine. Sometimes they loom up unexpectedly. At other times their outline can be seen in the distance. They bring joy or sorrow. They are great moments, to be reckoned with, to be faced with courage, with confidence in God. How does a Christian family meet the outstanding occasions in its life?

Great Moments

Recall a few of them. There is the thrill when a child is born, or the cold shock of death. There are the rich experiences of Christian baptism when a member of the family becomes a child of God, and of confirmation when he affirms that relationship with his own lips and heart. Picture the elation of the entire family when success or honor comes to one of its number, or the genuine sympathy of all when one suffers disappointment or defeat. Great moments, yes, when the family unites in its joys or sorrows, but, po-

tentially, divine moments when it unites in fellowship with God. True power and peace are to be found when the family comes together in singleness of heart and spirit for intimate communion with the Lord. Family worship is both tonic and dynamic, restful and invigorating. It is both a quiet pool within whose clear and sparkling depths lie peace and hope, and at the same time a mighty undercurrent charging life with power. A family can meet in quietness and confidence its great moments when it draws upon the strength of God.

Taking for granted the desirability and value of a daily devotional period, let us turn a practical eye on those outstanding occasions in the life of a family when worship together would be particularly appropriate. Such occasions are numerous. They may be personal, such as those named above, or church festivals like Christmas, the Lenten season, Easter, and others. Furthermore, they vary in nature according to the ages, temperaments, and circumstances of the family. Consider two of them.

On a Birthday

A birthday anniversary may well be a festive occasion. Its observance is often marked by games and gaiety, parties and presents. Family and friends share in celebrating. But the real significance of the day is lost if God, the Giver and Sustainer of that life, is ignored. In the Christian home no birthday anniversary should pass without the united offering of praise and thanksgiving to the Lord of life. Make family worship an important part of the celebration! Select a quiet, unrushed hour of the day to gather together. Plan the order of worship beforehand. Give each member of the family something specific to do. If the devotions are held in the evening, it may add to the occasion to use candles. They are associated with birthday celebrations, but more than that they symbolize Jesus Christ as the Light of the world and the Giver of eternal life.

In Time of Need

In times of illness the family is especially drawn together by a common bond of sympathy for the suffering member. Everything possible is done to alleviate his pain. Medical attention is immediately sought. Nothing is overlooked that may expedite his re-

covery. How, then, can the Christian family fail, at such a time, to come before God, with whom alone lies the ultimate power to heal? None of us is so strong, so self-sufficient that he can afford to neglect this great resource.

In its great moment of need and anxiety the family should assuredly call upon God and wait to receive the outpouring of His strength and comfort. Call the members of the family together. Let them contribute to the service whatever they feel to be proper and helpful. Their hearts will tell them what to say. If the condition and wishes of the sick person allow, the devotions may be held in his presence; if not, intercession may be made at the usual place of worship.

A Summons

Face the great moments of family life with God! Make family worship a habit, one of the finest. Strive to fill the periods of devotion with beauty and sincerity. Receive the rich reward they unfailingly yield. That home which cultivates the intimacy of family worship comes to know the beauty of holiness, the joy of strength and the power of faith, the guidance of God's holy will, and the mercy of his boundless love. Does your

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Preventing Delinquency

By MARY STARCK KERR

DID you see in the paper that hereafter judges are likely to hold parents, and even outsiders, responsible for contributing to the delinquency of minors?" asked Mr. Penman of his wife.

"Yes," she answered, "and I think it is a step that should have been taken long ago. Did you notice, also, that they are sending the parents of the delinquent boys and girls to a home-making school to learn how to help their children? That is a procedure that our club has been advocating for some time."

"Here is another suggestion," continued Mr. Penman. "It is urged that child-guidance lessons be given to *everyone*."

"That's another provision we have often said should be made," answered his wife. "Very many of the mistakes parents make come from lack of knowledge, and some come from an undeveloped sense of responsibility. If all young people had the benefit of a wisely-conducted course in child study, much would be gained."

A few days later Mrs. Penman called her husband's attention to

"A Letter to the Editor" in which a woman strongly recommended that spanking should be "frequently and powerfully" administered if juvenile delinquency was to be prevented.

"Now I know you will not agree to that," said Mr. Penman after reading it. "She says, 'Spank them till they are fifteen,' and she seems to think that as a result they will be free from any thought toward delinquency forever after."

"It has always seemed to me," answered Mrs. Penman, "that when spanking is resorted to there has been evident failure on the part of the parents. Very often all a child needs is to be told what is the *right* way to do a certain thing. This is true even when the child is so young that not all of the speaker's words are understood. Tiny children, I have found, will usually respond when they are told what is right, if the tone of voice is kind but firm."

"Can you give an example?" said her husband. "I don't quite see how it can be done."

"You know how little ones, when beginning to use their hands,

will commence patting a person's face, softly, and then the pats get stronger, until they become slaps and are hard enough to hurt. If you just say to the child, 'Pat gently, darling. Not too hard, dear,' and illustrate it by patting the child's face, it brings a quick response. But the lesson may have to be repeated several times before the child will have grasped it.

"In many instances children are punished because the parents do not understand them. Do you remember when my little nephew, Charlie, pulled my hair while I was holding him and telling his mother about a cute little boy I had seen?"

"Yes, I remember you told me about it afterward, and the reason for the hair-pulling was, we decided, that Charlie was jealous."

"That's right, and when I explained to him that Auntie could love another boy and still love her own little nephew the best of all, there was no more trouble. And he was only eighteen months old then. Watchfulness, love, and understanding are what a little child needs above all things."

"And when they are older, do you contend that they will still respond to that kind of treatment?" probed Mr. Penman.

"Yes, provided the parent grows up *with* the child. Through the years both will have needed heavenly guidance. If this has been realized, confidence will gradually have taken the place of close watchfulness, until, in adolescence, the confidence is complete."

A Tested Procedure for Teaching Songs

By INEZ WESTBERG

1. Let the teacher play or sing (or both) the song once or twice. The children listen.

2. Now say the words phrase by phrase in the rhythm of the music. The children repeat after the teacher.

3. Discuss the text to make sure the meaning is clear. This should be done without fail, for children often have difficulty in getting the meaning of even simple songs.

4. The teacher sings the entire song once more.

5. Teach one phrase at a time: teacher first sings, then children sing. Or, if you prefer, teach the whole song at a time.

6. Let the children sing the song with teacher and piano.

7. Let the children sing the song alone

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Oldest Weekday School in America. Forty-five years ago Dr. Frederick H. Knubel, pastor of the Church of Our Saviour's Atone-ment (U. L. C.) of New York City, and Sister Jennie Christ, then deaconess of the church, organized a weekday religious school, which has been in continuous service to the community ever since.

This school was the second to be set up in the city of New York, also the second to be established in the United States. Today it is the oldest school still functioning.

* * *

New Project at Newberry College. Newberry College, Newberry, South Carolina, has inaugurated a new program under co-sponsorship of the Departments of Bible and Education. It is a kindergarten and nursery school set up for the large number of veterans' children.

Under the supervision of Miss Violet Lester, the instruction is given by college students, and by helpers from the religious organ-

izations on the campus. The project serves to train kindergarten teachers for public and church schools. Mothers of the children have formed a mothers' club to co-operate in this program.

* * *

A. L. C. Halts New S. S. Series. Sometime ago we reported a plan proposed by the Board of Parish Education of the American Lutheran Church to publish an American Uniform Church School Series. At a recent meeting of the executive committee of the church, it was decided to delay the project for further study. One of the reasons given for the postponement is "the possibility of co-operating with sister synods in such a venture." The decision was probably influenced by the meeting of Lutheran Church leaders held recently to explore avenues to a closer union of the various synods. Such a merger would bring into one organization or federation about two-thirds of all the Lutherans in North America.

Evidence of Deep Interest. The Emmanuel Church (E. L. C.) at Laurel Hill, North Hollywood, California, is only three years old, but already has a Christian day school (kindergarten through sixth grade) with an enrollment of 116, and a staff of well-qualified teachers. Volunteering their labor the members of the congregation collected materials and built a very fine modern extension of their 20-by-30-foot rooms to the parish hall. An effective parent-teacher association made possible many improvements in the classrooms.

The Brotherhood of the church has sponsored a five-acre playground, equipped with shelter and patio, swings, horizontal bars, teeter-totters, merry-go-round, and a ball field with night lights. Approximately \$2,000 is on hand for further improvements.

* * *

The Texas Day-School Conference of the American Lutheran Church, which met recently on the campus of Texas Lutheran College, was attended by fifty-eight persons. The program brought together pastors whose congregations conduct day-school kindergartens or first grades, as well as other persons interested in Christian education. The conference

discussed needs, opportunities, possibilities, state requirements, promotion, financing, curriculum, and teacher procurement.

* * *

Class for a Special Class of Persons. *The Lutheran Standard* tells, with appreciation, the story of an unusual Sunday-school class in a Presbyterian Church in Columbus, Ohio. Ten years ago a small group of young married people organized their own Sunday-school class with the following aims: to encourage young couples to *bring* their children to Sunday school; to train for church membership; to apply the teaching of the Bible to everyday living; and to equip the members to exert Christian influence in the community and take active interest in world affairs. The membership of the class increased as word of its objectives spread. Today the class numbers 300 members. As the class grew, its activities expanded. The class now holds one social meeting a month. When a member is in difficulty, financially or otherwise, members of the class are the first to come to his help. It still has its first teacher, who believes thoroughly that Christian succor in time of trouble is an important part of the work of the

class and that no Sunday-school class is a success unless it is a "feeder into the church." It is of interest to note that the pastor of the church is a Norwegian, who was reared as a Lutheran.

* * *

Parish Education Boards Consult. During the early part of this year the American Lutheran Church held three regional parish education meetings in strategic parts of the country, by which means they brought together all the parish education committees of the thirteen districts of that body to receive reports on the progress of the project to add 300,000 pupils to their Sunday schools, and to make plans for a "Program of Parish Education."

* * *

Wonderful Attendance Record. Miss Alma Wilt, a member of St. Luke's Lutheran Church (A. L. C.) of West View, Pennsylvania, has completed forty years of perfect attendance in the Sunday school. Miss Wilt began her perfect record at St. Luke's Sunday School when she was six years old, one year after the congregation was organized. A special gift was pre-

sented to her by the Sunday school at the annual Christmas Eve service.

* * *

Lessons at Midnight. The Evangelical Lutheran Church radio mission (Nov.) for the children of the world, makes its principal Sunday broadcast at midnight, since this is a very choice time to reach most of the children across the seas. At that time it is Sunday morning in Europe, Africa and Madagascar, and Sunday afternoon in Australia and New Zealand. The radius of this great missionary Sunday school is gradually increasing as rebroadcasts are being arranged with other distant stations, such as Alaska, Shanghai, Equador, etc. The program is broadcast from the Children's Chapel Studio, Great Falls, Montana.

A Few Reflections

From page 17

family possess this inexhaustible treasure trove, God's greatest gifts?

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EDITOR'S NOTE: Teacher, please pass this issue on to some parent.

See All the People!

By THOMAS W. WERSELL

"Open the doors

And see all the people!"

SO GOES the children's little finger play, demonstrating a supposed fact.

Would to God it were true! Would to God we could "open the doors, and see all the people!" Then this "devil's day" in this generation's degeneration would abruptly end, and the heartaches brought on by mankind's corporate sinning would cease. Then "God's day" of "peace on earth, good will to men" would come as humanity gathered to worship and bow down and kneel before the Lord our Maker.

But we can not! The doors of the Church Universal are open, all right, but the people are not there. Counting the nonmembers and the nominal members in America alone, more than 100,000,000 are not there!

The facts of the matter are more nearly revealed by the mixup a three-year-old girl made of the rhyme. She said:

"This is the church,

This is the steeple.

Open the doors,

But where are the people?"

She came to this unintentionally significant question because she *folded* her little soft hands instead of interlocking her fingers to begin with.

Yes, *where are the people?* People who should be in the church? The answer, for America at least, is easy. They are all around us. Beyond the fields, or down the road, behind our house through the block, next door, or across the street. In our P. T. A.'s our civic clubs, our farm organizations, our charity chapters, our social circles. Seldom do they live in a cluster here and there all by themselves. If they did, it would be far easier to bring them into the fold of Christ through His church. But they live with us, mingling among us day by day, rubbing elbows with us, talking shop with us, riding to work with us. We know *where* they are, but why are they not in the church?

People are not in the church, either because they do not care, or because they do not know. They are either indifferent to the good news that in Christ is "remission of sins, life, and salvation," or they

are ignorant of it. Whichever is true, the church's supreme task is to bring them in. "Go and tell" and "Constrain them to come in, that my house may be filled," are yet the basic compelling commands of Christ to His bride, the Holy Christian Church. Outside of the soul-winning work of that divine institution He has no other plans for making disciples of all the nations. If all the people are not in, the church alone is at fault.

In a measure, but generally with disheartening effectiveness, the church has carried out the Great Commission to evangelize the Christless crowds who are distressed and scattered as sheep not having a shepherd. But her march of progress in Christianizing the world has been haltingly slow, and daily she must penitently confess her failure to fulfill her destiny of building God's kingdom and doing His will on earth.

The church must be stirred into a new awareness of the magnitude of her tasks and opportunities in these uncertain days. The church must more bravely and zealously take up the challenge Christ gave it and help Him achieve the goal and promise He summarized in the words, "I will build my church." Signs of such a stirring are beginning to appear. Of recent

years Christendom, particularly in America, has turned its attention to the unsaved with an awakened concern. Most of the major church groups in this country have and are restudying their programs of winning the indifferent and the ignorant, and have concluded that the method employed by the apostolic church in turning the world upside down for Christ must be put into operation again today. That method was simple. *Every* believer was a vocal witness to the gospel. Each disciple took seriously, in a personal way, the charge of Jesus, "Go ye into all the world, and preach the gospel to the whole creation." And the glad tidings of great joy spread like wildfire across the arid wilderness of heathendom. In that activity of individual Christians working for individual non-Christians the technique of every-member evangelism was created.

Such a technique is being re-employed in our churches now. We are hearing much about *parish evangelism* and *lay witnessing* these days and, thank God, in the Lutheran Church, too, a church sometimes accused of having a silent laity.

One of the most thrilling evidences of the Lutheran Church's desire to see all the people of

America in the church is the co-operative program of parish evangelism being fostered during 1949 and 1950 by the National Lutheran Council's Commission on Evangelism. This commission, set up in 1947 by the participating bodies of the council, is summoning its constituents to join forces in a God-inspired effort to reach out to this continent's unchurched millions with the gospel of salvation in Christ.

The plan is this: The United States and Canada have been divided into five regions, each with a regional director of evangelism under the supervision of the executive director, Pastor C. P. Rasmussen. Each of these areas, state by state, will be organized for a united impact of soul winning during the two-year emphasis. Tenthousand congregations will be involved, and it is the prayer goal of the commission that 300,000 lay members of National Lutheran Council churches will be enlisted, trained, and sent out "like a mighty army" to capture the unredeemed for their Lord by His grace and power. Pastors will gather in hundreds of evangelism conferences to be informed and inspired for recruiting these lay leaders in their local parishes. These Lutheran laymen will then come

together for instruction in the holy art of witnessing to the indifferent and unchurched in their communities and will later go out in a systematic endeavor to win them to Christ. Scores of qualified evangelism teachers will bring the program to the pastors and people in each state.

Have we the faith to hope and pray that at least one million souls may thus be won in America and Canada for Christ Who wills that "all men be saved and come to the knowledge of the truth"? "With men this is impossible; but with God all things are possible." The goal is not simply a numerical increase in church membership. It is not a *sign-everybody-up* campaign. The goal is to have *laborers sent forth into the harvest*. We are to plant and water, but God will give the increase. The purpose of this united evangelism venture is to proclaim, through the laity, the truth that "God was in Christ, reconciling the world unto himself," so that multitudes may learn with joy that

"Jesus loves me, this I know,
For my neighbor told me so."

And what part will the Lutheran church-school teacher play in all this? Several parts: first of all, he will pray that the Holy Spirit will use this program as a vehicle

for touching the hearts of many to repent and believe the gospel; second, he will be willing to be enlisted in his local congregation's evangelism effort and be used of God to "Go and tell"; and then he will, together with his fellow teachers and officers, prepare the local church school to receive and instruct those children who will be discovered and brought in as a result of the program.

All together, under God, let us as fellow Lutherans accept and accomplish this tremendous challenge which the Lord of the Church is now setting before us, so that to His glory we can truly say:

"This is the church,
This is the steeple.
Open the doors
And see all the people!"

Youth Needs Triumphant Faith

Probably no generation in the history of the world has faced a greater responsibility than the generation of American youth now in the schools of the nation. They will be the leaders in world affairs during the last half of the 20th century. For the nations of the world are looking to America for leadership in science, in commerce, in finance and—most important of all—in a way of life which will give hope for the future of mankind.

Unless the youth of America have been imbued, through the home, the church and the school, with a faith which rises above every temporal defeat, which will triumph over every obstacle of this world, they will be unable to cope with the problems which will face them. Nowhere is such a faith available except in the teachings of Jesus Christ, whose power to save men and to inspire them to save others was demonstrated on this earth nearly 2,000 years ago. That power is still working in the world today. It is the hope, the only hope of struggling and bewildered mankind.

EDWARD F. CRANE,
Editor, *The Free Press*, Burlington, Vermont.

The Christian Home

From page 14

quently do now, and divorce rates and broken homes will continue to skyrocket.

The Home as the Basic Co-operative Agency for the Church and Church School

1. The home can help children, youth and adults in the study of God's Word.

a. The sacred attitudes which parents have toward Holy Scripture will transfer to other members of the family.

b. Children can be encouraged and helped in the study of the church-school lessons. New and difficult words can be made meaningful and admonitions in the lesson can be discussed and applied to everyday living. Parents must be seriously concerned about giving children every encouragement during the time of confirmation instruction.

c. Problems and difficulties confronting members of the family can be solved in the light of God's Word.

d. Parents can aid their children in memorizing portions of Scriptures.

e. Many parents can make various audio-visual aids, such as re-

corded materials, colored pictures or filmstrips on Scripture, available to their children.

f. Parents can provide children with the most readable and acceptable Bible translations and study helps.

2. The home must provide many worship experiences to its members.

a. Regular family devotions are a most valuable part of Christian life.

b. Christian hymn study and singing can be made a part of family worship.

c. Family celebrations and national holidays provide excellent devotional and worship opportunities.

d. Special "wonder" and "reverence" experiences offer opportunity to encourage worship.

e. Food, drink, work, play, health, home, and friends are to be received with gratitude and thanksgiving.

3. The Christian home will help its members in making important choices in leisure-time activities, in companions and friends, in enjoying worthy books and art masterpieces and the like. Parents will be deeply interested in the problems of youth, their vocational choices, their education at Luther-

an high schools and colleges, their choice of a Christian life partner and the like. There are innumerable living problems which confront the members of the family every day. The home must be the living force, the training center where problems are squarely faced, intimate questions answered, and where misfortunes, tensions, sickness and loss are faced squarely with Christian faith and hope.

4. The Christian home will be intensely interested in co-operating with the church and its various organizations, the public schools and every other worthy educational agency. Christian education is definitely a shared responsibility and will require the most careful co-operation of all concerned.

*Suggested Activities for Pastors
and Congregations in Working
Toward the Improvement of
the Christian Home and
Family Life*

The church and its organizations must be seriously concerned about the establishment and strengthening of the Christian home. Other educational agencies are exerting their influence; the church has a special contribution to make. The following are some suggestions as to possibilities:

1. Establish a study and reading program for youth and adults, making available the best publications such as books, pamphlets, periodicals and the like.

2. Many congregations that really go into family education have a special committee that integrates the program within the church, and investigates what other agencies are doing and determines what outside aid is available.

3. Arrange classes for special interest groups such as:

a. Regular classes for parents to study Christian homemaking and the improvement of child care.

b. Church-school classes for young people on human relations, friendship and courtship etiquette, preparation for marriage, family solidarity, and the like.

c. Improvement of the health of the family members, recreation and leisure-time activities and medical care.

d. How to improve the family by positive eugenics and planned parenthood education, the reducing of child burdens, the improvement of maternal care, the lowering of costs and the like among all strata of society.

To be concluded in May

Teachers of Seniors!

Helps Continued from March Issue

By JOHN KUETHE

Are you too much of a beginner for this challenge? So are we all! As long as you are willing to work *with* your pupils in studying this period, instead of hoping the false hope of being able to pose before them as a great authority in this field, they will respect you for your honesty in saying now and then, "I do not know the answer to your question, but let us try to find out about it together." The suggestions for extra reading assignments for pupils that you will find in the *Teacher's Guide* will be very helpful at this point. Then, too, tell the class immediately when you begin the quarter that you are only introducing them to this period of Church history. They will have to be reminded of this fact often, because this quarter the probability is that you will get far more discussion from your pupils than you usually do. Nevertheless, you will wish to cover at least most of the ground in the *Study Book*. You may find it best to sketch out each lesson in total for the class before going into any lengthy discussions on any one point.

Yes, reading a textbook on Church history is an essential part of your preparation, and referring to a book on symbolics, or to a book showing the differences between the various denominations, such as Neve, *Creeds and Sects of Christendom*, is helpful, far more helpful than to go by your private opinions about other denominations. However, this reading should be your background for the lesson and for any questions on historical sequence, etc., that may arise. It should not be your excuse for long lectures on some aspect of the lesson, because the *Study Book* is a sizeable task in itself to cover completely, and is interesting enough to hold the pupils.

Thus, for example, Lesson 1 on "The Lutherans" lists six ways in which the Lutheran Reformation has left a permanent mark on Christian history. The *Teacher's Guide* comments on each of these marks. Now, actually, you will not be able to devote much more time to these marks than this, even though you yourself may know that on such a point as mark

four it would be possible to discuss the whole matter of vocation, that is, that every calling and estate is good if God is your companion in it. Or, you will know that on mark five the whole question of the Lutheran Reformation as a *conservative* Reformation is raised, as it is again in Lesson 2, that is, a conservative Reformation is not just a break with the past, although some complete breaks were made, as with monasticism and the mass, but a *conserving* of the good in the past, since what we are today is always a combination of past and present, and at the same time a critical evaluating of all things in the light of the doctrine that we are justified by faith and not by works. Notice, however, that I am doing just what you would be doing in class. As soon as we embark on such discussions as these, fascinating as they may be, we shall swallow the whole class period without a breath left for any other part of the lesson. For, the questions of vocation and of conservative Reformation lead to many questions, such as why many Protestant churches, which in the sixteenth century wanted to make a radical break with the past rather than produce a conservative Reformation, have begun to return in the

twentieth century to the use of ancient liturgical forms, and to confirmation instruction, and to a greater reverence for the Lord's Supper as a sacrament in which the Lord's true body and blood are received. See? Here we are discussing vocations and sacraments and confirmation, and diverting attention from the simple outline of Reformation beginnings with which Lesson 1 was concerned. The fact, however, that we may be asked these questions in some form by high-school students constantly associated with young people of other denominations should stimulate us to read more than the *Teacher's Guide*.

It will help us a great deal, and it will help our pupils still more, if we prepare in our minds exact, simple definitions of terms that may be used in the lesson discussion. For example, Means of Grace is a term Lutherans apply to the Bible and the Sacraments to signify the fact that these are vehicles of a gospel that *frees* men, rather than what the medieval Church made them to be, means of enslaving men to the sacramental system of the Church, a system controlled by the priestly hierarchy. We think of them, thus, as means of God's grace, and not as means to be used

for human bondage. Or again, an example of our dividing life today into sacred and secular is to be found in our splitting of music into church music and love ballads, the former called sacred and the latter called secular. Have you noticed how the words of secular songs become flippant and meaningless when they have no relation at all to the God who gave us voices for singing? Well, in a very similar way, the United Nations Organization might be said to be having a hard time singing songs of peace together because it can not begin its meetings with prayer and can not agree on definitions of religious freedom. It is secular and we may expect as a natural result, therefore, that it will not succeed in building a reign of peace on earth. All life needs a sacred basis if it is to succeed. You will be able to help your pupils to turn secular things into sacred if you can help bring about the change in their hearts that automatically turns *all* things into God-related sacredness. Something else to be careful of, teachers, is your understanding of the terms "Jew" and "Greek." These are not different races! These are different religious groups. "Jew" and "Greek" are two terms used in Romans 2 and

3 to differentiate between one group which lived *under the Law* and another group which developed its own history without the benefit of God's gifts of covenant and Law. Remember, there is also such a thing as too simple a definition of some of these terms.

It may help you to think through some of the larger issues this quarter in the following way:

The Problem of Catholic vs. Protestant. Yes, there is tension between these two groups. Why not admit it? And yet the Holy Spirit has a gift, the forgiveness of sins, to bestow upon both groups alike, if they will but receive it.

The Problem of the Lutheran Place in the Ecumenical Movement. Besides being the largest Protestant group in this movement, we Lutherans can in all humility keep before it the real basis of Christian unity: Christ, the Word Himself, who daily forgives us all our sins and unbelief and strengthens us to battle against Satan.

The Problem of Caricaturing Those Who Differ with Us or from Us. Ask yourself constantly, "Am I painting an unfair picture of Catholicism as only a superstition, or of Anglicanism as only liturgical formalism, or of Calvinism as only Old Testament legalism, or

of Protestant sectarianism as only noisy holiness-conscious people? Or am I on the other hand avoiding actual facts, for example, Catholic bigotry against Protestant missions in South America; or Catholic colonial Maryland as the first colony to have religious toleration, not because Roman Catholics believe in tolerance but because a Roman Catholic minority at that time needed tolerance itself! Do I avoid such subjects for fear of offending someone?" Neither course is fair. Try to be informed and fair, teachers, loyal to truth and loyal also to your denominational heritage.

The Problem of Creeds. We do not lightly decide either to have creeds or to do without them. We do have them, and inevitably will have them as soon as we open our mouths to testify to our faith. If creeds point us to the living Christ, as they are meant to do, fine. If they become an end in themselves, watch out! (The Galesburg Rule of 1875—cf. p. 160 of Neve, *History of the Lutheran Church in America*—has become a kind of practical rule for fellowship in American Lutheranism. Consult your pastor as to whether you should follow the lead of the *Study Book* in omitting this topic in class.)

The Problem of Capitalism and Protestantism. Protestants are not inevitably capitalists, but they have made ambitious, thrifty, progressive people who are largely responsible for the progress of northern Europe and the United States, whereas Catholic countries have often remained backward economically. However, Protestantism is world-wide in extent and flourishes under any economic system.

The Problem of Different Forms of Worship. We can no more choose our forms of worship lightly than we can our creeds. Worship is a reflection of our theological and religious heritage. Pupils can not intelligently answer the question: "Should we have creeds and liturgy?" without your careful help.

I have called upon you to remember many things, teachers, many of which are far too advanced for your pupils. You will, of course, want to be more advanced in these matters than your pupils. I shall not have to urge you to plan, to work, to consult your pastor, to pray. There is one simple question which is a sound criterion for evaluating all your class discussions: "Have I pointed the way to Christ, the Head of the Church, and the Lord of History?"